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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is replaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Whole No. 650

The Fundamentals of Koreshan Astro-Biology.

Modern Astrology an Inadequate System; Astro-Biology and the Perfect Cosmogony; the Anatomy of Man and Cosmos; the Uses of Predictive Science.

KORESH.

MODERN ASTROLOGY IS THE REVIVAL of an old and degenerate system of star reading, which was a declension of the most ancient science of directing the life of the race through a knowledge of the organic unity of the structured integralism of which man, in his perfection, constitutes the origin and destiny. The term astrology signifies merely a discourse upon the stars. It is from *astron*, star, and *logos*, word or discourse. It therefore implies, as a term, a partial and imperfect nomenclature in what should be included as a sentiment in the title of a comprehensive science. There can be no true and universally applied science (which must necessarily involve the determination of the character of the native before the processes of conception and geniture) that is not builded upon an absolutely integral and perfect system of cosmogony.

The mere fact that the universe is designated as to its character by the significance of its title, is a sufficient guarantee of the unity of man with all of its parts, and that all of the parts fit into one another as definitely as the parts of a watch conjoin to complete the workings of the mechanism when all of the parts are in juxtaposition. It is therefore true that there exists some specific relation of the stars in the physical universe, with the stars in the anthropostic field of correspondential activity and unity. What this relation is, belongs to the science of the physiology of all that pertains to universal integralism. Thousands of people are begotten and born under the same astrological aspects, so far as modern astrology is concerned, who differ as widely in character as if they were genitured under distinctive

astrological configurations. One man is an heroic genius, as intrepid as the Martian impulse can assert; while the other may be a coward or an idiot. No two persons can be alike, nor can they have the same horoscope, though genitured under the same astrological configurations, who are conceived and gestated by different maternal and paternal progenitors, who themselves have distinctive horoscopical renderings, because preceding generations have exerted their biogenic influence upon the nativity of all cotemporaneous life.

The science of human relations to the stellar activities of the physical universe should be of such character as to predetermine the life of the native, rather than merely to define the characteristics and tendencies after the career has been unalterably designated as signified by the astrological horoscope of the native. An astrological science that cannot determine the fact of the birth of the universal and integral genius genitured under the aspects which obtained, both in the stellar field of the physical domain and in the field of anthropostic stellar unity, cannot be worthy of much consideration.

There was a man born nineteen hundred years ago, whose astrological nativity and characteristics were dependent upon the predetermination of so wonderful a knowledge as to cause that the nation from which he should issue would have its national character determined by the prominence of twelve sons born in the twelve distinctive constellations of the Zodiac, and nurtured under the auspices of a specific ceremony calculated to insure a religious function which would guard

the nation against deterioration, while at the same time there should be insured the perpetuity of the nation in the line of a specific progeneration from the one original parent. Nothing could be more startling in astrological science, assuming that such a title may be the designation of the science, than the fact that there should be produced twelve fathers of a line of progeny ultimating at the cusp of the great Zodiacal wheel, the *intrados* of which should throw into being the conservator of the nations.

The potency of the man Jesus (as preëminent above all known characters of history, either sacred or secular) may be distinguished from all other human potentialities by the fact that he is exerting a greater influence in the world today, and is being discussed more than any other man; and it is due to the character and potency of his life that we are compelled to say, in the beginning of this the twentieth century, 1906 in commemoration of his birth. Time dates—with the national powers which now control the commerce of the world—with the birth of him who is called the Son of God. Were he not called the Son of God in a specific sense, the tremendousness of his potency would still assert his superiority over all the world's heroes of historical record. The standard of his life is the impulse to righteousness of all men who would attain the perfect way, throughout what the world calls Christian civilization. Hence we say that a science, or what claims to be such, that cannot astrologically designate the character of such a Hero, is not worthy of any consideration except to consider its rejection.

The center of the momentum of the Zodiac is the stellar nucleus which constitutes the pivot of its revolution. Corresponding to the physical Zodiac there is an anthropostic Zodiac, which in every sense is correspondent. As there are stellar focalizations of light in the field of astronomical physics, so there are centers of intellectual and affectional light in the field of anthropostic metaphysics. A true science of horoscopic entablature must first determine which is the prior force in the momentum of the universe—the anthropostic or the physical. Does the physical universe control the mentality of its inherent potentiality, or does the mentality of the universe designate and define the activities which constitute its organic functions? Does mind in its own organic form determine laws and their operations, or does the unconscious world create and control the activities of mental force? It is not my purpose in this paper, to argue the point of priority in the relations of these factors in the activities of universal function; but I am open to declare the fact that priority resides in the functional capacity of mentality. To conceive of the possibility of mind existing independently of a corresponding form in which to perform the uses of function, is the height of absurdity and puerility. The

mind of the universe obtains because the form of the universe obtains, in which the functions of the universe may be operative.

The Zodiac is the belt of the sun's movement in his orbit of about eighteen thousand miles, through his circuit around the stellar nucleus, and within the compass of the environing shell of the universe; namely, the world in which we live. There are two primary Zodiacal belts; one in the visible heavens, the other on the surface of the earth. Both are equally divided into twelve distinct parts, not by any arbitrary distinction, but by the active forces of the sun's movement in his diurnal revolution. The divisions of the celestial Zodiac are the constellations, while the divisions in the terrestrial Zodiac are denominated the signs. The signs are stationary in a belt lying obliquely to the equator, twenty-three and a half degrees. When the term *the sign* is employed, reference is had to the sign Aries on the equator, over which the sun passes at the vernal equinox, in his spiral movement northward in early spring. This is the time in which the forces of procreation in the vegetable and animal world are revived after their winter's rest; and because of this, Aries signifies the begetting power.

In the anthropostic domain there are two corresponding Zodiacs; one is the metaphysical, and may be called the constellations; the other is the physiological, and may be denominated the circle of the signs. Let it be remembered that the anthropostic Zodiacal belts are the prior forces of the activities of the universe. The physical earth and heavens are but the subsidiary forms and functions of the universal integralism. Within the sphere of the sun's orbit (which is not outside our own atmosphere), and beyond our atmosphere and invisible to the inhabitants of the earth, there obtains an atmosphere of pure hydrogen. Within the atmosphere of hydrogen there is a system of stars, through which there is another belt of interior stars constituting an interior Zodiac. This is invisible to the natural eye, as now imperfectly developed. The law of correspondences enables us to comprehend the relations of the human and corresponding Zodiacs. There is still another atmosphere more interior, in which there is also a more interior Zodiac. Now, as dispensations are from interior to exterior in their progressions from age to age, their corresponding Zodiacs are correspondingly from interior to exterior, which would constitute the Zodiac of the Jewish age or dispensation a degree interior to the Christian dispensation, and therefore would define the Jewish Zodiacal belt as an interior one to the Christian Zodiac.

From all the nations of the past we are compelled to select the Jewish people as the only one having a defined anthropostic Zodiacal belt. Within the Jewish dispensation and pertaining to Hebrew scholasticism

we find, first, the twelve sons of Jacob born according to intellectual direction, in such relation to the physical Zodiac as to constitute them, primogenitively, children of the Zodiac; each one having for his escutcheon or coat of arms, the symbol or sign of the constellation to which he was relatively engendered. This relationship was not an accidental incident, but the result of the intellectual direction of the laws and principles of science. Second, the purpose for predisposing such a prenatal direction of the forces of propagation under the laws of an astrological stirpiculture, was the ultimate end of generating the specific Son of the Zodiac, whose birth should be determined by a knowledge of the movement of the anthropostic solar dignitary.

There are two contrariwise directions of the motions of the Zodiacs—the one passing from the head to the feet of the Zodiacal belt; the other, from the feet to the head of the same belt. They terminate in unison at the cusps of Aries and Pisces. At this point of culmination there is necessarily a conjunction of the heavens and the earth; and as a result of such conjunctive unity of the forces of physics and metaphysics, there must be engendered a corresponding fruition of the firstfruits of the Tree of Life, of which the Zodiac is the true signifier, because the word zodiac means the cycle of God's animal life.

The precession of the equinoxes fifty seconds of a degree every year determines, with certain modifications, the length and character of the Zodiacal year, which is about twenty-four thousand years in duration. As the precessions take place through all the twelve divisions, we discover in the grand cycle all the divisions in their order, that constitute the twelve parts of the man as defined in the yearly cycle of the ordinary year. Therefore, as the sun makes his annual circuit through the twelve constellations, he is making this movement in twelve successions; namely, during the passage of the sign through the head, then through the neck, thence through each of the succeeding parts of the Grand Man, or through the entire precessional cycle. It follows, then, that men born during the passage of the sign, or nations born correspondingly, will be characterized by the character of that part of the grand cycle in which the sign is passing at the time of the nativity of the man or nation. For instance; during the dispensation which preceded the Jewish age, the sign was in Taurus; that is, in the neck of the grand cycle. During the Jewish dispensation the sign was in and passing through the constellation Aries; genitures of this period, whether of men or nations, could not partake of the character of genitures occurring during the passage of any other constellation.

In the retrogressive cycle the sign is culminating Pisces toward and into Aquarius; but in the progressive cycle the sign is culminating Pisces toward Aries; there-

fore we are, with the movement of the progressive cycle, just entering into Aries from the cusp of Pisces, or, in other words, the fruition of the Tree of Life is merging from the feet of the Zodiac to the head of the same cycle. The sign is at the last of the series of the constellations, and, correspondingly, the sun's passage through the Zodiac in his annual course, instead of being in the head, neck, arms, breast, and other and succeeding signs of the Zodiacal cycle, is not only in the feet, Pisces, but in the extremity of the feet—in the very digital or phalangeal terminals.

It is only through a perfect knowledge of these counter movements through the precessional circle, and the character of genitures related either to the progressive or the retrogressive movements, that we are able to discriminate between the two characters of people; namely, the progressive and retrogressive. I mean by this, that if we are to determine the horoscope upon the basis of astrological data, we must know in which of the cycles the native is genitured. The retrogressive and the progressive types belong apparently to the same status of civilization.

A factor of great importance in the determination of any horoscope, is a knowledge of the coördination of the relative signs and constellations. A person born in Aries is coördinately associated in influence with Libra, for the pairing of coördinates is absolutely necessary to a full comprehension of the horoscope of the native. Every pair comprises the relative poles of a distinct axis; the one constituting the love of the factors involved in the reading, the other, the science of the same rendering. As for instance; Aries is the love of begetting, while Libra is the science of the same function. The first constitutes the right side, the other the left side of the coördinate function. Natives born in Libra, other things being equal, will be most in the science of instituting the operations defined by Aries; while those born in Aries will be more in the love of the same things. Without this knowledge and its consideration in the erection of a chart, the system would be comparatively useless. In the human brain there is a cerebral Zodiac relatively paired as in the heavens; the loves being on the right side of the brain, the science being on the left side. One might as well be without half of the brain as to attempt to define the character, astrologically, from the consideration of the native from one pole of a true axis.

The discrimination of the signs from the constellations comprises a factor in the study of the nativity, for the signs are not the constellations, nor are the constellations the signs. The constellations are in the heavens; the signs are upon the surface of the earth. Without this distinction, the science of differentiating character from the great book of Nature would be merely the theory without the practical forms of appli-

cation. The earth is here, and the twelve signs are on its surface—lying obliquely twenty-three and a half degrees to the equator; Aries being at the point of the sun's passage north in the vernal equinox, and Libra being also on the equator, but at the point of the sun's passage south at the autumnal equinox. Every sign in the signal belt is in some definite relation to some constellation; and it is not only important to know what these relations are in the sun's annual passage, but what those relations are with relation to the signs in the long cycle; for the nativity must be determined scientifically upon the basis of these important discriminations.

The signs are polarically related as well as the constellations. It therefore follows that there are at least four distinctive poles to consider in the study of a geniture; and no nativity can be scientifically defined without the application of this knowledge. It may be readily seen, then, that the first step in the study and erection of a true chart is an understanding of the principles of Universology. Astrology so called is a mere figment of what was once a genuine science. The foundation principle of the science lies in the province of the pre-progenital scientific direction of the nativities of the future stirpiculture of the nations; and with this, the stirpiculture of the individual as related to the signs and constellations as was done in ancient days. Nor can there be a true biographic erection without the application of the principles herein defined.

New Century Studies and Reviews

Lucie Page Borden

THE DRAMAS OF MAETERLINCK.

A Review of the Character of the Work of the Great Dramatist; a Sketch of Monna Vauna; Koreshanity and the Stage.

THE PLAYS OF MAETERLINCK form a remarkable addition to the drama of the present day. He is called the modern Shakespeare, and his pieces furnish some unusual situations. He has a theatre of his own in Paris where the title roles are usually taken by his wife, an actress of no mean ability. As to Maeterlinck's own theory of the drama, he holds that most of the fine pieces written for the stage lose so much in actually being produced, that the actors seem like marionettes in trying to render the thought of such a playwright as Shakespeare.

It has been observed that while another modern dramatist, Mr. Shaw, is profuse in stage directions, Maeterlinck is very simple in his requirements for stage setting. His pieces are often reproached for pessimism, but there is a simplicity and a force in many of them which rank him with the great masters of art. The most extraordinary of Maeterlinck's dramas is Monna

Vauna, which has been represented in this country, seen by a few persons and greatly maligned. It is a story of the fifteenth century, at a time when Florence and Pisa were at war. The captains of the two armies are parleying with one another, and Guido, seeing that his native city of Pisa is in extremities, has sent his old father, Marco, to ask upon what terms Prinzivalle, the head of the hired mercenaries of Florence, will grant him relief and spare the lives of the starving populace if Pisa surrenders. Marco has returned with the astonishing news that Prinzivalle will send wagon loads of corn and wheat with sheep and oxen on one condition. "And what is this?" asks Guido.

"If you will send in exchange, to give her up to Prinzivalle until to-morrow's dawn, * * for he will send her back when the first faint gray shows in the sky, * * only he exacts that in sign of victory and submission, she shall come alone, and her cloak for all her covering."

Guido learns in consternation that it is his own wife, Monna Vauna, whom he is expected to give up for the sake of saving thousands of lives; and when he indignantly repels the shameful proposal, he is displeased to find that it is already decided by the council of Pisa that it shall be accepted and another Iphigenia be selected as it were to appease the gods, hostile to Pisa. Vauna herself is resolute, and she goes to meet this Prinzivalle in his tent.

The result of the interview shows that the man had loved her as a child, had heard of her marriage, had forborne to seek her after that, and had finally yielded to his wish to hold her for his own. She goes back to Pisa as free and unharmed as when a child, she played with him in the old Florentine garden. Her simplicity and purity have disarmed a human brute; and as Una brought the lion to her feet, so Monna Vauna leads this conqueror of her people back to her home with her, a suppliant for Guido's hospitality.

Here in this play the intention of the artist is to stamp purity and innocence with the seal of triumph. The situation in this second act is said by some critics to be unequalled in dramatic literature, ancient or modern. The strength of Vauna in being willing to sacrifice herself for the sake of the people, to save them from perishing, either by their enemies' swords or by starving, is brought out very clearly in the plot. The drama as a means of imparting ethical truth or of elevating the thoughts of his contemporaries, is rightly conceived by the artist. The great reproach against too many of the splendid spectacles of the present time is that they merely please the eye but have no influence upon the character.

The third and last act of Monna Vauna is occupied with the rejection of her petition by Guido, who wholly disbelieves her story and is unable to rise to the thought that Prinzivalle could leave her unharmed. It is sad, and leaves an impression of trouble on the reader's mind. The note of pessimism is not wanting even in this play, but here it is subordinated to the sight of purity triumphant over base desire.

The predictions of KORESH that the drama will supersede the pulpit as a means of disseminating religious truth, may not include the closing of the houses for public worship. But the fact that the great masses of the people are becoming detached from religion, shows that they want what they do not find in the churches. The socialist propaganda dispenses with religion, but the theatres continue to be filled. They can reach more people in a given time now than the churches; and the drama as put forward by Koreshanity means to deceive no one, but to put the means of avoiding mistakes in the people's hands. Its object is to popularize the great fundamentals of life—those truths, now discovered anew, whereby the people who hear and embrace them may lay hold on immortal life.

In bringing forward the sacrifice of Monna Vauna, the dramatist has brought one of these truths to the fore—that one must suffer for the people. The great dramatists are those who have insight, but their insight does not suffice. There must be one in a transcendent manner to overcome and to suffer, that many may have life.

The Pattern for Social Construction.

"WHY SHOULD Koreshanity, with its notion of societal fellowship and its plan for reconstructing government, concern itself with the earth's shape?" This question is asked in good faith by interested persons. The inquiry seems very pertinent since statesmen and legislators, past and present, are not inclined to busy themselves in astronomical pursuits.

If Koreshanity is to replace the old order, it must come forward and offer a definite plan for societal fellowship. It cannot pose as the friend of humanity without it knows the laws which govern given cycles of progress. In order to find this pattern of social construction it must interrogate the physical universe, because there it is written large on the face of the heavens. Does history show the pattern for perfection in governmental relations? It can ring the changes on monarchy, empire, and republic; it can show how one of these forms succeeded another, but it cannot produce the perfect model, for it does not exist recorded between the pages of written history. No, the pattern for societal fellowship is seen above and not below.

Ask the sociologists; ask those like Felix Adler, who are longing to tear away old abuses and ameliorate conditions. Very frankly they exclaim: "I have nothing to offer." They see the wrong, but how to construct what shall be more substantial is the dilemma. Then, in place of scanning the pages of history, except to show the failure alike of republic, monarchy, and empire, the Koreshan System of constructive ability pulls down the altars of kings and points to the starry firmament, saying: "There is my witness that there must be a distinct center around which revolve all the stars and planets in their order."

The physical universe has not been rightfully understood by any of the astronomers. It should admit the

seeker to the knowledge of God, because what his mind has expressed must be read in order to see the principles which govern that mind. What reason is there for thinking that He designs the universe to be seen as the model for governmental perfection? Is it not the only pattern of constructive ability from the divine Mind, and has it not been exploited by modern astronomy in such a way as to give the totally erroneous notion of suns and suns circling away to infinity? If the universe is proved to be concave then it is limited, and consequently limitation is a property of space. If the cell walls of the great globe are defined, then the principle of respiration shows in the synchronously noticeable expansion of the waters. If its dimensions are calculated, then its bounds are known. Then the one center can be determined and the fact seen that the great macrocosm, like the microcosm, has its head.

The development of the Copernican system was not advanced in the same way as the Koreshan, because Copernicus did not wish to reform society. He was not looking for a pattern for societal fellowship. But how great the mind that can connect the revolutions of the stellar orbs in space with the cycles of human development!

General Contributions

THE SEVEN PLANES OF TRUTH.

Part 4.—Government.

The Historian's View of Ancient Government; the Code of Hammurabi; Moses as the Great Lawgiver to the Hebrews.

ELIZABETH ROBINSON.

AFTER THE DELUGE, and after the promise by the token of the "bow in the clouds," that the waters should become no more a flood to destroy all flesh, Noah planted a vineyard. And of his sons, Shem, Ham, and Japheth, it is said: "Of them the whole world was overspread." The Rabbis say that Shem was consecrated a priest; Japheth was given a stone on which was written the name of God; and Ham was the inventor of magic. The sons of Shem settled in Syria, Persia, Chaldea, and the Arabian peninsula; the sons of Japheth, the coasts of the Mediterranean in Europe and Asia Minor; and the sons of Ham, in Babylonia, Egypt, Arabia, and Ethiopia. Eber, the great-grandson of Shem, was the ancestor of Terah, the father of Abraham, of Chaldea. From the name Eber is derived the word Hebrew.

Nimrod, "the mighty hunter," was the grandson of Ham. Nimrod, according to tradition and some writers, was also called Amraphel, the king of Shinar, in Genesis; and he was also known as king Hammurabi, who was the ruler that first united the countries of the Euphrates valley under one government, and thus founded the Babylonian empire. The name Hammurabi has scarcely been known until the discovery of a

great mass of materials dating from his reign; and especially the most recent find of the most ancient of codes, known as the "Code of Khammurabi," antedating the Mosaic code by at least a thousand years, and older than the laws of Manu. It thus gives to this century the knowledge of a most extraordinary lawgiver; and it cannot be questioned that those same laws formed a part of the traditions which Abram took with him when he left Chaldea. They give us today the best idea of the commercial and social life of the people of that age.

The Babylonian government at the time of Nimrod or Khammurabi is said to have been despotic, and of a kind to suit a crowded, luxurious, and effeminate people who were given over to idolatry. The belief in the true God had merged into that of many gods, each city having its own god; and the government from that of a ruling head with wisdom, as instituted by Shem the priest, had fallen to that of a despot who tyrannized and governed for selfish aggrandizement. Thus Nimrod, who is said to have rejected God as the divine ruler, trusted in his own might. "He was mighty in hunting, and in sin before the Lord, for he was a hunter of the sons of men in their languages; and he said to them: Leave the judgments of Shem and adhere to the judgments of Nimrod. Yet fearing one would arise who might overthrow him, he said, Come, let us build a great city, and let us settle therein, that we may not be scattered or be destroyed once more by flood; and build a great tower on whose summit we will place the image of our god, with a sword in his hand, and he shall fight for us, thus we will obtain a great name and reign over the universe."

Nimrod is said to have feared Abraham, who had been taught of Shem and believed in the true God; and many times Nimrod sought his life, but God preserved Abram who was filled with grief and shame at the impiety of his fellowmen, and had prayed God to confound their tongues that they might not be able to build their tower. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation." So Abram separated from his relatives, and passed over from Mesopotamia to Canaan, and for years lived the life of a nomad, being rich in flocks and herds. Then the Almighty made a covenant with him, promised him that he should become the father of many nations, and through him instituted the rite of circumcision. This circumcision was to be a hedge or wall built around the house of Abram or Abraham, and should govern them as a law until the fulfilment of the promise to Abraham that he should be the father of many nations. "As the stars of heaven, so should his seed be."

The patriarchal form of government as instituted by Abraham was carried out by Isaac his son, and Jacob his grandson. But when a famine was in Canaan, Jacob (or Israel, as he was called later by the Almighty) and his family went into Egypt, where ruled Joseph his best beloved son, who when a boy had been sold to Egyptian traders through the jealousy of his

brothers. In Egypt he had found favor with the Egyptian court through his prophetic knowledge and integrity of character; he married a daughter of the priest of On, and was a ruler over a part of Egypt at the time of the famine in Canaan. He gave his father and brethren possessions, and they dwelt with him.

When the time came for Jacob to be "gathered unto his fathers," he called his children to him to bless them, and to tell them what should come to them "in the last days." It was to Judah and Joseph that he gave the government. To Judah he said: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Concerning Joseph he foretold: "The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: (from thence is the Shepherd, the stone of Israel.)"

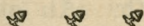
The children of Israel were fruitful, and soon the land was filled with them; and when a new king arose that knew not Joseph, he began to oppress them; and finally the edict went forth from Pharaoh that all male children should be slain at birth. But there was one male child born of the family of Levi, that was miraculously preserved, and adopted by the daughter of Pharaoh. This child became "a mighty adept in all the sciences of Egypt, Assyria, and Chaldea, and a successful general in the Egyptian army." His inborn sense of justice asserted itself when he avenged the wrong done to one of the Israelites by an Egyptian; but he was forced to flee to escape the consequences of his act, to Midian where, as a shepherd of the flocks of Jethro, the priest of Midian, he endeared himself to his family, and married Zipporah, the daughter of Jethro. And Jethro instructed him in the knowledges he had from his ancestor Japheth, and gave Moses a rod or staff that had been transmitted from Japheth, in which was the name of God, saying, "This is a man called of God to be a prince and a great man among the Hebrews, and to be famous throughout the world."

When God commanded Moses to return to Egypt and deliver the Israelites from their bondage, he answered: "They will not believe me, nor hearken unto my voice. * * The Lord said unto him, What is that in thine hand? And he said, a rod [Jethro's staff]. Then God said, With this staff thou shalt prevail against Pharaoh." In their long sojourn in Egypt, the Israelites had fallen into idolatry and forgotten the God of Abraham; so that Moses, like all founders of religion, had to endow the people with a new creative idea, which gave a fresh turn to their life, the worship of Jehovah as their ancestral God. "And God spake unto Moses, * * I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by my name Jehovah was I not known to them, and I have also established my covenant with them, * * and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians."

After four hundred and thirty years, the children of Israel went out from the land of Egypt under the leader

ship of Moses; but he very soon had occasion to prove that not only was he inspired of God, but that he possessed "wisdom in council and boldness in war," for those people were lawless and unruly in their newly acquired liberty; and although the groundwork of the laws and regulations as instituted in the government of Moses, had been a special inheritance to them from their father Abraham, "the vicissitudes of fortune, the various migrations, the enormous increase of their family, and the mixing for long years with the surrounding idolators, had obliterated nearly all the traces of the primeval purity of their creed in the populace."

But there went before them with Moses their liberator, "the pillar of cloud by day and the pillar of fire by night," as tokens of God's protection, and that he would keep his promise, if by sacrifice, prayer, and purification they would keep themselves "the peculiar people," build as a strong wall about their city, the governing principle of circumcision, and place in the summit of their tower the Name of the Lord. The government will be given into His hand, and he shall be Father to the inhabitants of Jerusalem and to the house of Judah.



SIGNIFICANT CENTERS OF WORLD-ATTENTION.

The Psychology of Great Movements and Events; Pivots and Poles of Powerful World-Impulses.

THE EDITOR.

STUDENTS OF HISTORY, whether of records of the past or of events of the present making, may sometimes feel impressed with the fact that the attention of the world frequently turns from place to place, from subject to subject, from man to man, according to the direction of public attraction. The eyes of the world shift from this hemisphere to that; at one time they are upon Russia, then upon Japan, or upon Spain, France, or England. Public gaze fastens upon Admiral Dewey, President Roosevelt, or Admiral Togo; and the public mind is agitated upon peace or war, in some new movement or remarkable discovery; or the attention may be directed to some great work in art, music, or the drama. Just now the people of America are giving attention to the exposure of unparalleled corruption and graft in circles of politics and high and frenzied finance.

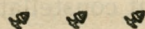
A center of world-attention is a focus of force. It means much to a man having made some great discovery or otherwise achieved good for his fellows, to have the world applaud. It sustains him, and makes his record permanent and his fame enduring. It also means much to a man to be subjected to the criticism and denunciation of the masses. A battery of energy which he may not withstand, centers upon and in him. Nations have been encouraged and developed by the force of world-approbation; and nations, like individuals, have succumbed to the inevitable under the scorching rays of world-denunciation. Great battles have been fought and won by armies supported not only by the power of reinforcements and munitions of war, but by the irresistible will and desire of the people

who sent them into the fields of conflict. Righteous causes have succeeded because millions of hearts and minds have determined that they should. Even the forces of Destiny work in and through the potent factors of world-attention.

Centers of world-attention have dotted the path of progress from the dawn of history. The scientific student of history turns the pages of the records of national development, as the hand of time has indeed turned the leaves for the great book of progress; and he may see the reasons of the rise and fall of provinces, states, kingdoms, and empires; and if he sufficiently penetrates the mystery of human events he will see reflected and expressed in all of the events of the world, the character of the great under-currents of thought and life as they have been brought into the external through the factors of world-agitation. The scientific student may perceive how the world has made artists, poets, and prophets, statesmen, rulers, and redeemers, who in turn, as great centers of human activity, have given to the world great progress-making impulses. Some of the most powerful centers of world-attention have been martyrs, hated in one generation and revered by succeeding ages.

The reason why Jesus the Christ became a power in the world was because he was the subject of the attention of peoples long before he stepped so tragically before the world in Palestine nineteen hundred years ago. The will and desire of a long and persistent line of ancestry, and mind and thought and heart of a race for many centuries, were specially centered and focused in him. Mental and spiritual entities in unnumbered millions were projected forward as the actual substance of Jewish faith and hope, and focused in the promised Jehovah. And when the Man appeared he involved the potencies and powers of heaven and earth in conjunction, and was therefore able to project them down the centuries in the path of progress, with sufficient force to make the history of the Christian dispensation, he himself being involved in all the activities of Christendom.

The attention of the world will soon be turned toward another center of attraction. The world has seen its heroes battle alone with adversity, standing one by one against the many but for the whole world. Brilliant human stars have shone one by one in the darkness of a long night. But the world has not seen all the heroes of the ages *stand together in one*; it has not seen the light of all the human stars blend together in one great nucleus, in one great Luminary—but it will soon see it. Another focus of world-attention is due to be recognized in the action of the world's hatred and of the world's love. The discoveries of the anthropostic Center are already being made known to the world. His name will endure throughout all the ages to come, for his name is the Lord's new Name, the manifest form or personality foreseen as "the Desire of all nations."

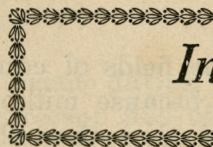


We are rapidly nearing the hour of travail, when the kingdom of righteousness shall be born.—KORESH.



In The Editorial Perspective.

THE EDITOR.



TIME AND SPACE, in their relation to the work and works of creation, have long constituted a problem confronting thinking men; and the mind of the world has become so confused on the great subjects of life and activity, that even the spiritual world is conceived as existing in space, and as subject to all the conditions of time. Perhaps there is no conception that enters more thoroughly into all branches of modern thought, than that the universe had a beginning in time. Every scientist, so called, reasons from that standpoint, whether considering the subjects of geology, astronomy, ethnology, history, evolution, or other departments of research and investigation. At some time in the past, it is supposed that some power or force or intelligence began to institute measures whereby the universe was produced. Correspondingly, the modern Christian idea is that somewhere in space the throne of God is located. The favorite theme of so called Christian astronomers of the nineteenth century was that of the discovery of the great astronomical center of the universe; and even such noted men as Thomas Dick, Professor C. Piazzi Smyth, and others, considered the point located. It was the star Alcyone, of the Pleiades. Around that star all the visible system of stars was supposed to revolve. There was the throne of God; there was heaven, and all the souls who had gone to heaven. It was conceived that the drift of the stars was around that point. The center of the universe was therefore conceivable; and many thought that the great Milky Way, the great galactic belt in the heavens, constituted the greatest circumference of the stellar system. But the idea was abandoned. A limited universe was not great enough for an "infinite deity." It seemed to many to be a broader conception to suppose that the universe itself was illimitable. When that idea became dominant in the world of so called science, the universe was supposed to have no center at all; for, according to the theory of revolving bodies, there could be no stationary point around which the whole system of suns and stars revolved. Phases of atheism developed in the scientific world; Proctor, Huxley, and others ridiculed the idea of a creator being necessary; the universe evolved itself; and to impress the world with a sense of false sublimity and inspire the mind with awe, it was asserted that the stars in space were giant suns—some beginning their career of existence, some blazing in their glory, some burning out the last bit of fuel available, ready to plunge their solar systems into cold and darkness. We do not hear so much of the subject of locating heaven in space as formerly. But recently a clergyman from New York startled a Western audience by delivering a "remarkable sermon on the New Jerusalem," in which he announced his belief that the New Jerusalem was a material city located somewhere in the universe, and that soon or later astronomers would discover it by means of the telescope, looking out in the brilliant constellations, to the very spot, the center of the universe, the very throne of God. And yet it seems to everyone that such a heaven must be very far away. That is what modern science does for the world—

it places its grand things far, far out of the reach of men. What is wanted is a science that is science indeed, a science that will bring the glory of God to the earth. Koreshan Universology solves all such problems as the above. It is indeed true that the throne of God is the center of the universe; but it is also true that the center of the physical cosmos is the sun. But the spiritual world is not in space; time and space do not belong to the spheres of the heavens of humanity. The center of the human world is the great intellectual Luminary, the Sun of Righteousness. The throne of God is the enlightened intellect, and from that throne there proceeds the river of the water of life, which is genuine science. The New Jerusalem is at present in the spiritual world, preparing to descend as a bride adorned for her husband, resurrecting Lord of all the earth. When the New Jerusalem descends, it is manifest in a great system of human relations and life; and finally, the New Jerusalem becomes a material city in the earth. An astronomer, however, located the New Jerusalem in the heavens of humanity; the great Alchemist will produce her descent; and the great Architect will construct the City and constitute it the great center of the world-wide civilization of the Golden Age.

THE EDITOR of the *Florida Times-Union* discusses the subject as to whether the people of America are Christians—whether modern civilization is Christian. He concludes that the ways of the modern world are not the ways of the Christ, the Founder of Christianity. "Christians should follow the example and the precepts of Christ; do we? Christians must make the Sermon on the Mount their guide—do we? Rather do we the opposite." Again, "If all people were truly Christian, the earth would scarcely know such a thing as sorrow or suffering. If one people alone were truly Christian, it would become the prey of others still governed by the selfishness which prevails as the basis of civilization of all nations of what we now call civilization. Christianity, if universal, would be the basis of a totally different kind." But the vigorous editor suggests that if the people were Christians there would be a reversion to primitive types of life, and our civilization would be as though it had not been, because Christians would give all their wealth to the poor, love poverty, and forsake business and worldly pursuits. So a puzzle confronts the modern thinker who mistakes the meaning of the mission of the Christ. Koreshanity solves the problem. Primitive Christianity comprised the phenomena of spiritual impulses; the spirit of conflict was soon engendered, for the Christ came to bring a sword, not peace. The Christian church was never intended to remain in purity; the laws of its progress necessitated its declension. Modern civilization is the result of that declension; modern civilization is Christian; therefore, it is what the church in its fall has made it. Koreshanity affirms that the world should not be Christian; the time has come for the passing of the old system. There comes a religion that is practical, not intended alone for the

interior mind, the spirit and soul. Koreshanity brings a new ideal; it is the ideal of righteousness in external affairs. Its people do not seek poverty; they seek to abolish poverty, not through a revival of Christianity, but through the application of the genuine science of religion.

THE PROBLEM of the Everglades continues to agitate the people and the press of Florida. One year ago opposition to the drainage scheme was the exception. THE FLAMING SWORD raised a voice of protest, setting forth many reasons why the Everglades should remain as they are. But recently we have been both pleased and surprised that the press of the state, comprising both weekly and daily papers, with but few exceptions it is said, is vigorously opposed to the execution of the drainage plans. One striking point developed is the fact that the number of inhabitants of Florida is only about 500,000; and today there are over 30,000,000 acres of land outside of the Everglades that lie idle; which shows conclusively that no more land is needed until there are many more people in the state to cultivate it. Wisdom hastens to rescue the Everglades from the destroying hand of rapacity; and we trust the victory may be won on the side of wisdom as against the most foolish and unwise undertaking ever proposed in the South. Down at Panama it is a matter of digging a canal about forty-five miles in length. The canal cost France about \$40,000,000 years ago. The United States purchased it for a round sum, and the canal is yet to be dug! The whole country is back of the scheme and is able to pay for it many times over. But the Everglades—What would it cost to drain them? How many miles of canals would be required? Think of about 8,000 square miles of territory to be drained by canals—Everglades fed by rains, by Lake Okeechobee, and by giant springs nobody knows how large! And the tax-payers of a state containing only about a half million of people are supposed to pay for the expensive and useless luxury, all for the purpose of enabling the present Governor of the state to carry out the plans of the sugar trust. But the Governor says the Florida press is controlled by the railroads, and is thus opposed to his scheme. Well, THE FLAMING SWORD is not controlled by the railroads—that's certain.

THE PATHETIC element is strongly marked in the history of the American Indian; and it is now made all the more apparent in the fact that the race is nearing the extremity of tribal indentivity. March 4, 1906, witnessed the dissolution of the tribal organization of five principal tribes in the United States, who have advanced to the plane of so called civilization. For many years these tribes have made their own laws, recognizing only certain limitations of the Constitution of the United States. But now the laws of the nation cover the tribes, and their organizations dissolve; and thousands of Indians become citizens of the republic. There is an ethnological lesson in the passing of the tribes, the passing of the race of red men. We may note in the disappearance of the Indian, some of the processes through which ten tribes of Israel became lost in captivity; and yet we may be able to trace the lines of progress of the ten tribes from captivity to the present. Just as the Indian

race is being absorbed by the Americans, the ten tribes of Israel were absorbed by the Medes and Persians. Israelite and Gentile formed a blend of bloods, in which the Israelite lost his identity; but upon that fact hangs the history of the progress of civilization. Of all the Indians in the United States, less than one third are full-bloods—the other two-thirds representing all shades of blending with the blood of the whites and blacks. The passing of the Indian tribal organizations is significant of the passing of the old cycle of progress, at the beginning of which the Red Man stood in his prime in the higher civilization.

THERE seems to be no end to the evolution of the solar system—at least to the evolution of theories as to "how our solar system came to be." The principal hypothesis in vogue for many years is the nebular hypothesis. It is generally accepted, though it is admitted that it is full of inconsistencies and defects. Opposed to the nebular hypothesis, or the idea that the solar system evolved from burning spheres of gas, is the theory of Dr. See, who holds that all nebulae are very cold. "A new explanation" is now given by Professor Moulton, of the Chicago University. He puts forth what is termed the "planetesimal hypothesis," and sums up a list of probabilities. The idea is that planetary nuclei were thrown off from the sun, and the nuclei gathered up fragments of matter in space by attraction, and thus formed worlds. "Celestial mechanics" is thus invaded by new and difficult questions; but the new theory has very many more wrinkles than the old, and every additional wrinkle evinces the exercise of the marvelous ingenuity which characterizes a modern astronomer. The Moulton theory is a partial restoration of the vortex theory of Descartes, which struggled for recognition against the Newtonian hypothesis. Utterly without a basis of reason are all these hypotheses, because the universe is eternal, and its solar system never had a beginning in time!

NO ONE holds that any one of the numerous theories of modern science has ever been conclusively proven to be true. The *Scientific American* contains the following editorial utterance on this subject: "Hardly any theory is all true, and many theories are not all false. A theory may be essentially at fault and yet point the way to truth, and so justify its temporary existence. We should not, therefore, totally reject one or the other of two rival theories on the ground that they seem, with our present knowledge, mutually inconsistent, for it is likely that they both contain important elements of truth." So there the matter stands, so far as the modern scientists are concerned. It is thought the theories may just point the way to truth, or lead to truth some time. They are all expecting that some important discovery may indicate which theory is nearest the truth, and thus make another start in search of the truth itself. But truth never comes to the world through processes of threshing over theories to find a golden grain. Truth comes in its completeness, and sets false theories entirely aside; truth comes independently of them, not through them. It comes to overthrow them, not to brace up parts of them. Fallacy and truth are antithetical; they are akin only in the sense of being opposites.

The Open Court of Inquiry.

THE EDITOR.

The Science and Psychology of Prayer.

"The Lord's attitude towards prayer has often struck me as being an anomaly. When Jesus said he would pray and entreat the Father, how is it to be understood? There are instances also, of his having prayed to God the Father. A conscious conformity to, and therefore a knowledge of the divine will seems to me to preclude the necessity for prayer that is of a supplicatory nature. I trust you will find these questions worthy of an answer in the best of all publications—THE FLAMING SWORD."

The Lord's attitude toward prayer was that of one knowing the divine will and how to conform to it. If Jesus prayed, it must have been an act which was necessary to his comfort, as well as his progress and power. Jesus recognized that the Being that was in him was greater than the external man. He was submissive to that great mentality which he contained. He was led and directed by the interior mind, for Jesus was the most inspired of all men. The prayers of Jesus were prayers of supplication as well as praise. He asked what he desired, and it was given. He communicated with the invisible God within himself, through prayer.

Jesus was the microcosm; he was the world in its least form. His body was the microcosmic earth, and his mentality comprised the heavens and their contents. He communicated with the interior by sending to the interior substances which met response from the center. The way in which the Almighty knows things is by learning them. The way in which he knew the wants of Jesus was through being in communication with him, as the central ego with the external mind of the Lord.

There is no man who has ever made a success at anything that did not pray in one manner or another. If a man desires to invent a machine, he begins to desire aid from the mental side of things. He prays by desiring, by wishing to conceive of thought; and the more intense and persistent the desire, the greater the results. Thus in a way every man prays to himself, or to the mental spheres to which he may be related. He mentally looks

within for resource of power. Every man in trouble seeks a way of escape by *consulting himself* in his own mind, seeking to form some conception of relief from his difficulty.

In its own way, everything prays. Hunger is the prayer of the stomach; thirst is the prayer of the system for water. The plant prays for air, water, soil, electricity, and other substances, and the demand is met with supply. The desire or prayer acts upon the resource of supply; the substance of prayer influences the object of praise or supplication, and establishes a reciprocity between demand and supply, and makes the avenue of communication possible.

The action of prayer is analogous to the action of the visual functions. We do not see by merely having light supplied to us. Visual substance, generated in response to the impression of light, is sent out from the eye to the thing perceived. Then when the return is made over the visual rays, we behold the object in the distance. Jesus was the eye of God. The retina of that eye vibrated in demand; and directly there was communication with the interior, and the functions presiding over that eye responded in every instance with the proper supply.

The Lord prayed in the presence of others that they, hearing what he said, might desire in unison with him. Prayer in concert, or prayer following a leader, is desire unitedly expressed. Thus a congregation may constitute a battery of demand or of praise. The Apostles and Disciples of the primitive church "prayed without ceasing," because the Almighty was in them "to will and to do of his good pleasure." They both asked and received.

The Spirits of Modern Spiritism.

"Your explanation of psychic phenomena, in the Court of Inquiry of February 13, I particularly enjoyed, as it answered some questions I had wished to ask. But now I am desirous to know how it is that there are so many Indian guides and others manifesting or communicating, that have long been dead, if re-embodiment takes place? Do spirits of a lying order give expression through honest, upright people? It would seem that they should not attract such."

We are living in the period of transition from the old dispensation to the new. There is a breaking up of the spiritual spheres just as there is a breaking up, with its consequent chaos, in the world of external mentality and external relations. Every one who has not the absolute truth must therefore be subject to deception, more or less, by the spirit or spirits of fallacy; so that men and women, honest and upright as they may seem to be from the modern code of morals, may attract spirits of fallacy. The mortal heart is "deceitful above all things, and desperately wicked." Fallacy is very deceptive and insinuating, deceiving if possible, the very elect of God.

Impersonation and forgery are so common and universal that banks will not cash checks, nor will the post office cash money orders presented by strangers unidentified. There is almost every form of deception possible in the routine of business; and in the religious world, how many there are that say, "I am this character, or that; I am a great one, and so and so is my name!" No less prevalent is deception in the spiritual world of modern chaos. No sooner did the spiritual spheres begin to open to the external through mediumship, than spirits began to impersonate or represent others; and they have preyed largely upon the feelings of the bereaved, giving them an absolutely false comfort.

Barnum said that people love to be humbugged. Such a love is strikingly manifest in public passivity to the wonderful claims, not only of spirits manifesting or communicating through mediums, but of entities of fallacy expressed in false doctrine and false science. Spirits of the heavens of modern chaos know no more about the mysteries of the cosmos than do the people who contain the spirits; neither do they know anything about re-embodiment or the laws of the resurrection.

The reason why there are so many Indian "guides" in the ranks of modern spiritism, is that the Indian race is decadent, and constitutes the extremity of an old genus. They comprise an

outer stratum of certain spiritual spheres or relations, and are of easy access by spiritistic mediums, who are not always very particular about the kind of company they entertain in their own spiritual interiors.

In some seances it is fashionable to entertain some big chief; others are glad to be told that Lincoln, Washington, and Napoleon are present; or that Whittier, Emerson, and Shakespeare will dictate masterpieces. It is supposed that spirits make striking progress in the spiritual world. But if Shakespeare wrote some of the poems we have seen credited to him, as having come through mediums of the nineteenth and twentieth centuries, something has certainly dimmed his former intellectual brilliancy to a lamentable degree. Let us rather think of him as having attained higher heights than that of the honor of writing the doggerel of ignorant and deceptive spirits.

THE KORESHAN UNIVERSITY.

Courses of Study and Work Now Being Pursued at Estero.

There is a time for everything. Many years ago the Koreshan University was duly incorporated under the laws of the state of Illinois; and every year its officers have been elected and its work kept in view. The Koreshan life in its Homes is considered an education in itself, and progress has been made in lines of Koreshan education, the development of the mind, life, and character for effective promulgation of the Koreshan System. So far, there has been no attempt to follow the old lines and methods of education.

We do not now intend to present the universal scope of the Koreshan educational system. It is to be a university according to the meaning of the term; it will unfold more and more until the light of Koreshan Universology will shine everywhere through Koreshan methods of instruction and practice in all branches, departments, and affairs of human activity and life. At present the University is in the pioneer stage. A pioneer curriculum is arranged, and classes are in process of organization for the learning of useful trades, arts, and sciences.

The advantages of our many practical departments are not only available

to our own people, but to others who may desire to attend the Institution. For the present, a comprehensive view of the work may be had from the following text of a folder issued by the Koreshan University System. The present work is under the direction of BERTHALDINE, MATRONA, to whom great credit is due for the organization of the work:

THE PIONEER UNIVERSITY OF KORESHAN UNIVERSOLOGY.

This institution is now in operation at Estero, Lee County, Florida. Here the most advanced ideas of co operative industrial education are made practical and available to ambitious young students of both sexes. "The groves were God's first temples." The pine woods and orange groves of Estero furnish the finest winter camping grounds imaginable.

The Curriculum of the Koreshan University offers unparalleled opportunities for learning useful trades, arts, and sciences, under the direction of intellectual, practical instructors.

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Books and Periodicals.

Review of Important Publications Received by the Editor of The Flaming Sword.

Everybody's Magazine.—If you are not reading the March *Everybody's* you do not know what you are missing. You could not tell a thing about Lawson's "The Black Flag on the Big Three," nor Charles Edward Russell's installment of "Soldiers of the Common Good," nor "The Old-Time Revival," by Eugene Wood. This last is fine, and will be enjoyed by everybody. The March *Everybody's* is an excellent number. We cannot describe all its good features. Both fact and fiction are contained in its pages—everything interestingly told, even the jokes "Under the Spreading Chestnut Tree." The magazine opens with a sketch of Marshall Field, the great merchant prince, which praises where praise is due, but criticises where necessary. Get a copy of March *Everybody's*.

Review of Reviews.—The March *Review of Reviews* tells interesting stories of last month's happenings all over the world, and discusses important subjects and issues of our own country. Work in Congress is carefully reviewed, and all the political and social events, including the conference at Algeciras, the famine in Japan, the Chinese Question, etc., are outlined. Very interesting is the story of how three unarmed men crossed the Sahara desert. The Leading Articles of the Month include many extracts from foreign publications, and the cartoon department reflects the political world at a glance. 13 Astor Place, New York City.

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NOTICE is hereby given that an election will be held at the usual places designated as voting precincts within Lee County, State of Florida, on Tuesday, April the 3rd, 1906, to decide whether the sale of intoxicating liquors, wines, and beers shall be prohibited within Lee County as prohibited by law.

By order of the Board of County Commissioners in and for Lee County, February 8th, 1906.

EDWARD PARKINSON,
Chairman.

Attest: W. M. HENDRY,
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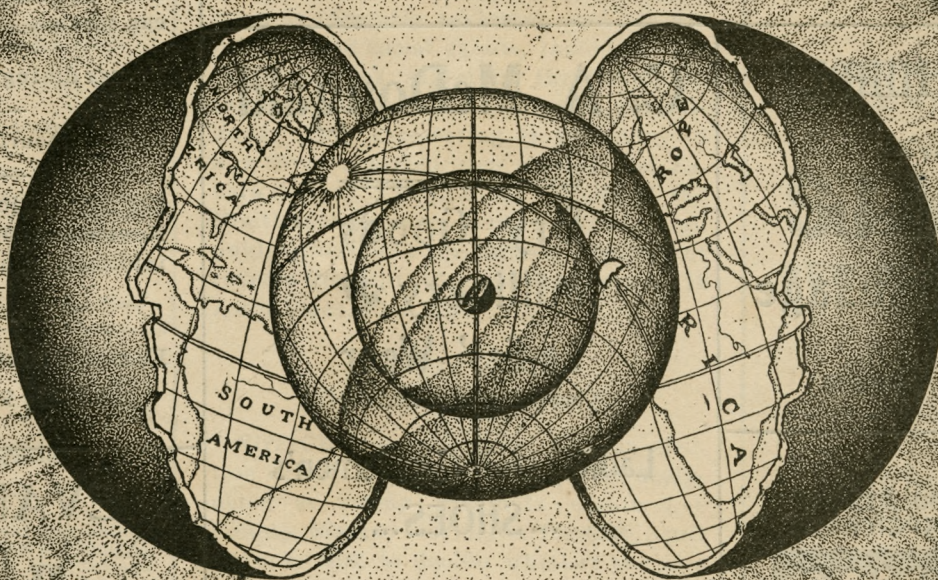
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